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The AMERICAN FRIEND

[NOVEMBER 23, 1950]

For Evangelism And Outreach

R. Ernest Lamb

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THE LEVELS OF PRAYER

The writer of this column is William W. Clark, Headmaster of Oakwood Friends School, Poughkeepsie, N. Y.

V. The Walk With God

The momentary experience of the luminous Presence of God is the source of the increasing practice of the Presence in daily living. Our discussion of the deepening stages of prayer began with the description of a kind of awareness to which we now find ourselves returning with a new and enriched sense of its meaning. The cry of thanksgiving was the cry of the soul first starting on its spiritual pilgrimage. The childlike spirit seemed to be aware that all that was good in life was the gracious gift of Someone, and during high moments it poured out its gratitude in praise and service. So now, in a much more profound way, we feel impelled to pour out to others the love which so marvelously has swept through us. Having been so loved of God as to sense our basic union with him in the realm of the spirit, a loving identification with whomsoever we may meet becomes more and more the mark of the life to which we commit ourselves without reserve.

The true result of the life of prayer is a personality which always more consistenly is hallowing the everyday matters of man's daily walk, from the most trivial to the most serious. It is a spirit which constantly grows in the discovery of the divine in the human. It is an attitude which finds ever new ways of transforming the negative into the positive.

The real test of the degree to which one is living on this deepest level of prayer is not found in the amount of "spiritual glow" which a person may seem to send forth, nor in the saintly smile of one who is purported to be beautifully other-worldly. The devil has the face of a saint, the quiet fire, the holy air. The only test which counts is one which no man may use against or on behalf of another, but only for his own invisible measure. It is the test of *identification.*

Here, it seems to me, the Christian interpretation of life's deepest meaning differs most markedly from all other philosophies. Some have a generalized sense union with all things and people, in a pantheistic kind of mysticism which obliterates the sense of individual dignity and worth. What is lost is the very essence of the experience of identification. *Love thy neighbor as thyself,* far from being an impersonal denial of the self, is a ringing affirmation of the infinite value of every self and a call to know the other's as one's own is known.

Some philosophies draw very sharp lines between those who are included in the holy communion and those who are excluded, determined by the proper recitation of some creed, performance of some ritual, or membership in some sect. What a rude shock to these must be the story Jesus told to illustrate how identification, or the practice of the Presence, is demonstrated.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? Or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? Or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Two things of importance which often are neglected need to be noted in this parable. One is the great surprise of the "good" people at their failure to be invited to enter the Kingdom. The other is its counterpart: the equally great surprise of the inheritors of the Kingdom, whose identification with anyone in need has been so complete that they were wholly unselfconscious about it!

Another philosophy which is wholly ruled out is the *laissez-faire* point of view. "Live and let live, that's what I say," I often hear. Invariably the one who is saying this is talking about how he really believes in the Golden Rule and has never hurt anyone in his life. The truth of the matter is that this, our life, is so constructed that a person who follows the *laissez-faire* motto is really saying, "Live, and let die," because our lives are inextricably interdependent. To fail to share one another's lives is to insist upon doom.

Many of us during recent days have been inspired by the visit to our country of one of the men of our time who have most clearly expressed for us the implications of the practical life of love. There is no level of prayer which he has not explored, and therefore when he speaks out of the depths of his own vivid experience, simply and unselfconsciously, he reaches straight to the hearts of men and women. Sometimes the words are not clear, but no one can miss Kagawa's meaning! In his own language, however, he has

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Editorials . . .

Thanksgiving Day

THE word "think" has the same root meaning as "thank." Thanksgiving historically meant thinking backward, the past tense of "think," across the days in which God's blessings were evident. Thanksgiving means thoughtfulness and thoughtfulness leads to gratitude.

Thanksgiving Day is exclusively an American Day. It rests back upon our history as a nation. It therefore unites thoughtfulness and gratitude with the American epic. How thoughtful can we as Americans be? We, in a sense, are in a land of promise, beyond anything the migrating Hebrews ever experienced. What should that fact mean to us, except a great call to stewardship. Our abundance is not alone our blessing, it is our responsibility. We are not worthy of our great land unless we hold it in trust for God and make its wealth available to hungry and homeless people.

More even than for our food and physical well-being let us thank God for the opportunity of sharing it, not as though we were generous, but as our natural responsibility. "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein."

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To shew forth thy loving kindness in the morning and thy faithfulness every night."

"Thy Word have I hid in my heart."

FROM Thanksgiving to Christmas has become a Bible reading period, fostered by the American Bible Society. No one suggests that we read until Christmas and then stop, but we all recognize the value of an emphasis such as this reading period suggests.

There has been much more argument over the Bible than there has been acquaintance with it. Too often it has been kept in the home like a fetish. "Of course we must have a Bible somewhere around," is too often the only recognition which the Bible has. But it did not come to us out of any such magic, nor does it offer quick answers to our problems. God working, patiently with the slow moving masses of many centuries is reflected in the Book of books.

We need to read it for far more than texts. It is too easy to assemble "texts" right and left and argue for one's own position. Give the Bible a chance—try to see all of it, try to catch the deep eternal message emerging in it and through it and you catch a story of consummate beauty—the story of redeeming love.

We do not find all of the values of the Bible lying on the surface, like jewels to be picked up. We do not read well if we do not read worshipfully, for the Bible came basically through the lives of persons who were seeking God. As suggested by the question of George Fox, we must be in the life and spirit of those who gave forth the scriptures if we are to know what they gave to us.

We Plan — We Build!

BY the time this issue of THE AMERICAN FRIEND is in the hands of readers, an important meeting will have been held at Richmond, attended by the Building Committee, appointed by the Five Years Meeting to plan and carry through the erection of a new Central Office Building at Quaker Hill; the Executive Committee of the Men's Movement, which has accepted the responsibility of leadership in raising the money; the Trustees of the Five Years Meeting; the President of the United Society of Friends Women; the chairmen of the Executive and Central Committees of the Five Years Meeting, and a few others.

They will meet at Quaker Hill under the call of the Building Committee, to review the several responsibilities in making the move from the present location at 101 South Eighth Street to the new location and the new building to be erected at Quaker Hill. This meeting is in keeping with the action of the Five Years Meeting in the recent sessions. It is quite clear that the time to act is now, and the Building Committee is moving almost immediately after its appointment into its work. The exact location on Quaker Hill, the general type of building, the development of a building plan, the method of raising money—these and other problems are to be considered.

The Five Years Meeting met this opportunity with definite decision, enthusiastically supported. An initial list of pledges made by Friends from the floor of the Meeting and since the sessions is well over $15,000, but Friends realize that this is only a beginning, however an encouraging start.

Many of our Meetings know the joy of planning and carrying through in their local Meetings the erection of a new building for worship, Christian education, or recreation, or a new home for the minister. When the Meeting has planned wisely and carried through on such plans, it has meant a real spiritual revival. The buildings or improvements have lifted the Meeting spiritually. The Meeting got much more than a building out of its efforts.

It has been encouraging to see the large number of Meetings that have either erected new buildings or improved their present structures. If now Friends generally can put into their denominational headquarters a relative proportion of interest, we can have a "Friends House," a home for the Five Years Meeting of which we can be justly proud. There is no doubt that the care we give to our physical properties is reflected in the kind of spiritual life we develop. The old structure in which the Five Years Meeting Offices have been housed for thirty-five years has served well, but can no longer serve either from the standpoint of safety or adequacy.

We build, but it must also be for all of us a spiritual experience. "Except the Lord build the house, they labor in vain who build it."

The National Council of Churches

THE creation of the National Council of the Churches of Christ in the U. S. A. will be celebrated December 3, which is the first Sunday in the life of the new National Council. Twenty-nine denominations will be represented in the new body, which is to be constituted at a convention held November 28-December 1 in Cleveland. Eight inter-church organizations will be united in the new body. Friends have cooperated with nearly all of these and in some of them have held very close relationships.

The functions of the uniting organizations will not be lost, but instead will be strengthened as they are brought into a closer functional relationship. Among these eight agencies is the Federal Council of Churches which, more than any of the other seven, represented the united voice of the churches in questions of national or world import.

The new National Council of Churches will not mean union. It will mean a better harmony of the voices and the functions of the churches working together. This is another historic step in making the impact of the Christian Churches felt in our nation and world.

E. T. E.

Evangelism and Outreach

Advancing with Christ — Through the Church

By R. Ernest Lamb

This evangelical call by Ernest Lamb was given to the Five Years Meeting sessions. Addresses made by other speakers will appear in later issues.

FIVE porches surrounded the pool of Bethesda. The inhabitants of each porch had a common interest in the waters of the pool, though each was sheltered in separate compartments. Our Five Years Meeting program has as its central purpose Advancing with Christ through the Church. For convenience of study, we have divided the main theme into five compartments though each are obviously closely related.

Thus far (in the opening sessions) we have visited two of those compartments, the Fellowship of the Local Meeting and the Field of Christian Nurture. We have yet to enter the porches of Social Issues and the Wider Fellowship of the Body of Christ. Tonight we visit the central porch, that of Evangelism and Outreach. We may well agree that this is in its right relationship to the others—in the centre—for failing to advance in our effort to reach others for Christ and plant the banner of the Cross in fresh soil, an advance in other fields will prove unlikely if not impossible.

The theme song of an advancing church must be, "Like a Mighty army moves the Church of God," ever remembering the assuring promise of the Master that the very gates of Hell should not prevail against her. The hymn, "Anywhere with Jesus I can go to Sleep," does not present the sort of vision we are seeking tonight.

For a Loftier Vision

Leaving for the present the thought of the porches, let us accept the invitation of Solomon as found in the Song that bears his name. "Come with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards." It is essential that at this hour in the world's history we get a clear view of that which the Lord would have us see.

A Scottish mountaineer tells of standing one morning on a peak of the Andees. His companions were camping further down the slope and he stood alone in a little world cut off by thick clouds that seemed as a dazzling carpet of glory beneath his feet. He felt he had a world alone with God. May our first mountain top experience this evening be a fresh awareness of God. May we feel the cleansing winds of the Spirit and, if need be, the earthquake that would shake us loose from our lethargy and pre-conceived concepts of the service we intend to render. May we hear a still small voice assuring us that He is indeed with us, eager to impart His power and lead us in triumph in paths of service. May His invading love release us from selfishness. May He endue us with new faith and courage so that we shall stand together unafraid on the mountain of the leopards and the lions dens.

Baalam stood on Pisgah's pinnacle and saw Israel in the valley. He viewed them as a people whom God was leading to a promised destination and against whom all the forces of the adversary would prove ineffective. Moses stood later on the same spot and was permitted to see the land of promise, the inheritance of the seed of Abraham. We need today to see ourselves — a people whom God designs and desires to bless and lead into His Kingdom experiences. We need also to see that Kingdom and the world in which He would have it established.

From the vantage point of a high mountain, Jesus saw the world and its peoples, the world he had come to redeem and claim as His own. We would look at that world tonight and seek to discover our responsibility in terms of Evangelism and Outreach. The Apostles saw that field in terms of the Great Commission, assigned them directly by the Lord Himself. It is not without reason that we speak of them as the "Glorious company of the Apostles." With them the commission came first. All other interests in life, even the preservation of life, were secondary. The light of their devotion still shines brightly. Early Friends sought to exemplify the exploits of the early pioneers on the Christian pathway. They too left us an example and a challenge. They found Christ. He spoke to their condition and joyfully they shared the knowledge with others in many lands. Theirs was a day of intense evangelistic effort. They shared with others the life, light and love they found in Him. Later Friends sought to preserve rather than promote. In seeking to save their heritage they well nigh lost it.

Let the Light Break Through!

A few weeks ago we had an eclipse of the moon. The world got in the way, cutting off the sunshine and leaving the moon in the darkness. There are many dark shadows on the world today. Places where the Sun of Righteousness has not been permitted to break through. These unsunned spaces are the challenge to which the church must respond. We do not, as formerly, make missionary maps with certain so-called Christian lands all white and the so-called heathen lands all black. The

dark places are found in every land, ours no less than others. These dark spots, the works of the flesh, are known to us all—pride and selfishness that produce war and famine. Carnal lusts and desires, these we discover on every hand.

What then are doing as Friends today? There are many bright spots and it is well that we should recognize them. I have had the privilege of visiting extensively in all eleven of our Yearly Meetings affiliated with the Five Years Meeting this year. I have been in 172 local meetings since January. Some of these were located in large cities, but the great majority were in rural areas, towns and villages. In the light of such visitation, I am more grateful than ever that I belong to the Society of Friends.

The concern to Advance is already being felt in local meetings both east and west. These sessions must not fail in providing the guidance and inspiration needed. They look to us with expectancy. In many areas they are eager and ready to go forward.

For a Wider Evangelism

The day of evangelism has not passed, rather the field has widened and many new paths are being followed as we seek to win men for Jesus Christ. Mass evangelism, as proved by Billy Graham and others, is not outmoded. It will not, however, be our sole approach to those outside the Kingdom. The Sunday School will still be a most fertile field for the winning of youth. Personal evangelism, too largely neglected by the average church member, should be given greater emphasis. A comparatively new field of Fellowship Evangelism has gained considerable commmendation by those who have followed the plan through. The radio could well be employed more freely by Friends in sharing our message. The church is looking today at television and will doubtless make more use of this agency. Printed messages, whether in leaflet or booklet form, could be used much more extensively. Few people really know what Friends believe and what our fellowship offers.

A number of our meetings, particularly in the East, are non-pastoral and unprogrammed. However, the majority of those affiliated with the Five Years Meeting have adopted the pastoral type of ministry. In both groups the need for additional leadership is freely acknowledged. In the horse and buggy days it was desirable to have the meetinghouse located within a radius of five miles from the homes of the members. This led to the construction of many small places of worship relatively close together. The number attending each meeting was correspondingly small. Had our meetings remained non-pastoral, such a situation would still have much to commend it. Having adopted the pastoral system, the small meeting is usually handicapped by inadequate financial support and may fail to provide ample scope for the service of a full time minister. The automobile and paved highway makes a ten or more mile drive to church not impracticable. Farm holdings have been enlarged, modern machinery employed and the rural population correspondingly decreased. More thought could therefore well be given to the possibility of consolidating small meetings where geographically feasible.

There are a number of meetings that only hold service once a year. It is understood that many Friends share in the annual pilgrimage and doubtless enjoy the fellowship thus provided. It might well be that some other Christian group would be glad to purchase such premises and keep them open for service at least once a week. There are areas where Friends should be building new churches but are not financially equipped to do so. If we were willing to dispose of all properties not now necessary or usefully employed and create a revolving fund through which new meetings could be financially assisted, we might well discover a fertile field for advancing with Christ through His Church.

The Doors Are Open

East Africa Yearly Meeting, happily represented by its clerk at these sessions, presents glowing evidence of the value of our outreach through the American Friends Board of Missions. We rejoice in the privilege of being enabled to render such service. The seed faithfully sown by our missionaries in Africa, Jamaica, Cuba, Palestine and Mexico continues to bear fruit. Nearer home we find deep satisfaction in seeking to serve our American Indian neighbors in Oklahoma and other centres, and in the mountain ministries in Tennessee under our Board. The missionary outreach of California Yearly Meeting in Central America and Alaska continues to win many for Christ and the increase of His Kingdom. Canadian Friends, in cooperation with Philadelphia Yearly Meeting, share gladly in a missionary service to Japan. English and Irish Friends have for many years shared the gospel message with the peoples of India and Madagascar. Kansas Yearly Meeting sends laborers to the Belgian Congo. Ohio Friends seek to minister to the millions in India and China. Oregon Yearly Meeting is sowing and reaping on the high plateaus of Bolivia.

These doors of opportunity now open

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FRIENDS WORLD COMMITTEE HEARS CONFERENCE PLANS

The American Section of the Friends World Committee for Consultation met on October 26 in Richmond, following the Five Years Meeting. Representatives from twenty Yearly Meetings in the United States were present, as well as from London Yearly Meeting, Canada, Cuba, Jamaica, Mexico, the Lake Erie Association, and visiting Friends.

Plans for the Friends World Conference to be held in 1952 were presented. Elton Trueblood, chairman of the Committee, gave a brief history of the Committee and commented on the Conference theme: "Vocation of Friends in the Modern World." Elfrida Vipont Foulds of London Yearly Meeting told of the Quaker Tercentenary and the "pilgrimages" planned to places of historic interest. Her talk and the comments of Stanley Forward and Barrow Cadbury, also of London Yearly Meeting, were greatly appreciated.

James Walker, the new Executive Secretary of the American Section, Lester Haworth and others spoke of different means of preparing for the Conference, stressing the importance of regional gatherings and special study. Gerald Bailey, secretary of the East-West Relations Committee of London Yearly Meeting, described the work of the international Quaker team at United Nations as an example of the developing sense among Friends for international Quaker action in the world.

Questions asked by Friends young and old evidenced lively interest in the planned World Conference and the themes suggested for consideration. A colored film taken and shown by James Furbay, entitled "Preview of '52," stirred enthusiasm for Oxford, the seat of the Conference and one of the historic places of the early Quaker movement.

FROM THE SESSIONS

The search for the cause of the decline in the Society of Friends would take us through the front door of every home in our Society. — *Russell E. Rees of Western.*

* * * *

We will advance with Christ in our local Meetings, or we shall not advance at all. — *A. Ward Applegate of Wilmington.*

* * * *

Copernicus changed the whole system of astronomy from an earth center to the sun-center. So must we change our lives from self centeredness to the center in Christ as the "sun of Righteousness." — *Clyde Milner of North Carolina.*

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

A POSITIVE WITNESS IN TODAY'S WORLD

A statement presented to a called conference of Friends which met at Richmond, Indiana, October 26-28, 1950, and which referred this statement to the Society of Friends for study, discussion and action.

AT this mid-point of the 20th Century this national conference of Friends admits that we have been inadequate and unfaithful to our 300-year-old promise to live in that life that takes away the occasion of all war. We recognize our share of responsibility that this century has been one of widespread, disastrous war. In this conference we have felt God's demand upon us for new commitments to the way of love and peace.

We believe it our duty in love of God, mankind and our country, to restate unflinchingly that all war and preparation for war is contrary to the spirit of Divine Love, and to warn all nations—ours being no exception—that those nations who rely on the sword perish by the sword. Events of the past two years cause us to reaffirm the Richmond Advices of July, 1948, and to urge that they be more faithfully carried out by Friends.

Though we meet under the shadow of loyalty oaths, restriction of liberties, conscription, and a governmental policy relying on armed force, we are neither intimidated nor fearful. Out of similar conflicts grew Friends' original testimonies and in the face of these conflicts one of the most searching tests of Friends' principles and way of life today—not only in the eyes of men but in God's sight—will be the extent of our enlightened and dedicated implementation of the peace testimony. Both the unescapable involvement of Friends in a war-making and war-breeding culture and the sense Friends have of responsibility to society lead us to affirm that more is required than refusal to bear arms, more is demanded than opposition to war. Conscientious *objection* to evil must be complemented by conscientious *projection* of God's spirit into affirmative peace action.

What Friends seek in this regard is a total peace effort, broad enough to enlist the support of concerned Friends of all ages and varied enough to appeal to our varied abilities, resources, commitments and degrees of courage. This is not a super-plan for the Society of Friends, but a recognition of the need of our Society to revitalize itself, a feeling of unity of concern, and a grass-roots commitment of individuals to service, confident that they do not labor alone.

Typical specific plans might include the following (which is not intended as an exhaustive list):

I. A political world program—

a. Conversion of the United Nations into a disarmed world community with law operating as to individuals;

b. Efforts to implement Friends' peace testimony through Quaker embassies at the United Nations;

c. Efforts to develop the conciliation and peace-making functions of the United Nations;

d. Efforts to develop and strengthen world agencies for constructive cooperation such as the World Health Organization and the Food, Agriculture Organization and UNESCO;

e. Spiritual encouragement to political leaders of goodwill;

f. Opposition to the rearmament of Germany and Japan.

II. A religiously oriented world service program—

a. A pilot project in relieving tension and improving conditions in an area like Africa or India, in which people of goodwill from different countries and ideologies might share;

b. Other efforts of reconciliation of East and West;

c. Relief;

d. Missions;

e. International work camps.

III. A political program in the United States—

a. Critical examination of United States policy, with efforts to suggest and support peace-making policies and to oppose policies likely to lead to war;

b. Intensified efforts to maintain and extend civil liberties and to oppose conscription and universal military training; participation in and support of the work of Friends Committee on National Legislation;

c. Efforts to prepare for and support steps toward universal disarmament;

d. Efforts to encourage those having responsibility to strive for constructive and peace-making policies; efforts to persuade citizens generally to support such policies;

e. Persistent efforts to show that peace-making policies must be peaceful in method as well as in purpose.

IV. A religiously oriented non-political program in the United States—

a. Efforts to give practical demonstrations of better community relations, such as Flanner House, slum clearance, equal job opportunities regardless of creed or race;

b. Efforts to educate young people and adults to awareness of problems of peace and of group and personal responsibility for them.

V. A program for individuals in relation to the state—

a. Education of our young people and adults in the principles of our Religious Society, as regards peace and freedom of conscience;

b. Sympathetic counselling as to specific applications of these principles;

c. Clear-cut personal opposition to actions infringing civil liberties or the rights of conscience, whether by individuals, groups or government;

d. Efforts to extend sympathy to non-Friends wrestling with such problems.

VI. A program for every Meeting—

a. Endeavors to maintain an environment in which war is unthinkable and young people grow naturally into the Christian peace testimony;

b. Definite efforts to make each Meeting a center for the local expression of the peace program of the whole Society;

1. Community education on peace problems and policies;
2. Action on political programs;
3. Service for those in need, such as displaced persons;
4. Efforts to eliminate race discrimination.

God does not demand efforts beyond our strength nor frown upon our partial accomplishments but He does demand total commitment—commitment to the point of sacrifice. Friends at this conference have felt this call for a total surrender to God's will. We have here made the first commitments and taken the first feeble steps toward "Holy Obedience." We ask all Friends everywhere to share in our concern and its implementation:

1. To release time of ourselves and others to do this work on the part of the local Meeting and of the Society;
2. So to simplify our living as to create the attitude necessary to the task and to free money for a "Peace Fund." (It is suggested at least 10% of Friends' income);
3. To utilize the temporary committee that set up this conference to begin implementing this concern (with the suggested tile: Temporary Committee on Peace and Sufferings);
4. To make a census and inventory of the various capacities and commitments of Friends with regard to the total peace program;
5. To seek to serve our Young Friends faced by the draft and nurture them in their service as recommended in the accompanying statement of a group of Young Friends attending this conference;
6. To give our assurance to groups already operating in these fields of our support and to hold out hope that additional efforts are developing;
7. To call soon a smaller implementing conference to carry forward our concern;
8. To arrange regional and more local conferences to carry the concern of this conference to all of our Religious Society.

London Reflections

A Letter from England

"Quaker Tramps" in England

A short time ago I was privileged to see a journal letter of an American Friend who had been visiting in England this summer. One thing that struck me was his comment on the weather, which can be summed up in three words, "pleasantly cool—rain."

Despite the weather this summer, which even the English thought was exceptionally bad, Friends here have taken advantage of the season for more unusual types of extension work and service.

An example of the first was the holding of a "Quaker Tramp" to the district around Shrewsbury—an ancient country town in the West Midlands, situated on the river Severn on the border of Wales. The idea of the "Quaker Tramp" originiated in the early part of this century, pioneered by two well known Friends, A. Neave Brayshaw and Edward Grubb. In the early tramps an effort was made to revive the practice of the itinerate ministry. A group of Friends, some experienced in visitation work and others wanting to render such service to the Society, tramped on foot from village to village, holding public meetings, often in the open air, at which the Quaker message was given. Pastoral visits were also paid to the houses of Friends in the area. These "tramps" continued regularly until the first World War, which brought them to an end.

They were revived in 1942, under the leadership of John S. Hoyland, and the visit to Shrewsbury continued the series. In this "tramp" a group of about eight people took part, some experienced Friends and others ones who had not taken part in such visitation before. These Friends stayed in the Youth Hostels, first at Shrewsbury and later at Landrindod Wells, sharng the simple life of the hostlers. During the mornings, study took place. Later in the day the group traveled by bus, train or bicycle to visit Friends Meetings in the area and to hold meetings with them. It is hoped in this way not only to stimulate the life of local meetings, but also to train Young Friends in the service of the ministry.

* * * *

The work camp this year was held in the Quaker Educational Settlement in Dowlais in the mining area of South Wales. A group of about twenty-five young people spent three weeks repairing a community hostel in Pant y Waun, a hamlet two miles away in the mountains where almost all the menfolk are employed in the mines. Besides painting the exterior of the hut and repairing the roof, they installed an efficient drainage system. Those sharing in the work were young men and women, mostly members of the Society, drawn from Sweden, Norway, Denmark, Germany, Italy, the United States, Ireland and Britain, with two refugees from Czechoslovokia and Hungary.

When I visited the camp, I was impressed not only by the quality of the work being done, but by the excellent spirit of fellowship and by the anxiety of all to discover the truths of the Christian faith by the means of free discussion. Each morning started with a meeting for worship which deepened the sense of service in which the work was carried out.

These are but two ways in which Friends in this country are seeking to encourage younger people into active service of the Society.

* * * *

British Political Life

The King has made two journeys from Buckingham Palace to Westminster in the last few days, both in connection with the British Parliament.

The first was to open the new chamber for the House of Commons. For nine years, since the time when their own chamber was destroyed in the London Blitz, the Commons have been meeting in the room used by the House of Lords, and the Lords have occupied the King's robing room. Now once again the Commons have their chamber. Constitutionally the King is not allowed to enter the House of Commons, a ruling which has held since the time when Charles I in 1642 entered the chamber with a view to arresting certain members who, he believed, were obstructing his wishes.

The ceremony was therefore carried out in Westminster Hall, which is a part of the Palace of Westminster. It was a great state occasion carried out in the presence of many of the Speakers and Presidents of the Commonwealth Parliaments.

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The King went to Westminster for the second time to open the new Parliamentary session. He was accompanied by the Queen and drove in the Irish State Coach escorted by the Household Calvary, whose shining breast plates and plumed helmets are one of the well known sights of London. It is customary for the King to read a speech which has been prepared by the Government of the day outlining future legislation to be introduced in the coming session. On this occasion, great interest has centered around two points in the speech. The first is a bill to confer permanent powers for the regulation of production, distribution and consumption, and the control of prices; and the second that the shares of the British Sugar Corporation should be vested in the State. Both of these moves will be bitterly opposed by the Conservative opposition and it seems certain that in the introduction of them, the government foresees the time for a general election approaching, and wishes to go to the country on these issues which crystalize the different views held by the Labour and Conservative parties.

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Many people have been surprised that the life of the present Government has been so long, as it seemed certain that it would be defeated owing to its small majority of about six members in the House, which it obtained at the election last February.

Its life may be continued for some months yet as there is no indication when the controversial issues will be raised in the House; nevertheless one may hope that after the next General Election, a clearer majority may be obtained by one or other of the major political parties so that the future government may not be frustrated in its work as the present one has been.

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No reference to the present political situation in this country would be complete which failed to mention the resignation of Sir Stafford Cripps from the office of the Chancellor of the Exchequer because of ill health. Under his brilliant leadership and through his call to austerity, this country has weathered one of the most severe financial storms it has ever had to face. Above everything else, Sir Stafford, who gave himself without reserve to his country's service, brought to his work as a convinced Christian a deeper dedication to the service of God. Friends have been thankful for his work and particularly for his help in bringing about a solution to the problem of India. An added point of interest has been that his step-mother, Lady Marian E. Parmoor, is a respected member of the Society of Friends.

George H. Gorman

We cannot have community without common-unity, and that is found only in Christ. — *Henry Smith Leiper of the World Council of Churches.*

EVANGELISM AND OUTREACH

(Continued from page 381)

must not be allowed to close. Advancing with Christ in outreach means fuller participation in the missionary enterprises of the Church. To a warring, wandering world we declare Christ is the Answer. We must implement our faith through the glad sharing of the knowledge of His love and joy and peace and full salvation, with all men everywhere.

Reference has already been made to the conscious need for leadership. Both in the Old Testament and in the New we discover God employing leaders to carry out His purposes for His people. Moses leads the children of Israel out of Egypt, Joshua leads them into the land of promise. Before the monarchy was established, Judges ruled in Canaan. Prophet and Priest were alike looked to for guidance. The early church was equipped with apostles, elders, evangelists and teachers who exercised, under the guidance of the Holy Spirit, a place of authority and leadership. There is no evidence that this divinely ordained pattern has been, or should be changed.

In looking for leadership for a sustained advance, we naturally turn to our younger members. Much as we may appreciate the assistance of non-Friends now serving acceptably in some of our meetings, we are compelled to recognize that the permanent Advance for which we now pray and plan must be directed from within our ranks and by those who are wholly committed to our Quaker interpretation of the Christian way of life. Such potential leadership doubtless exists. It is our responsibility to discover it, equip it with adequate training and direct it to the appropriate field of service.

Ministers and Elders should share in discovering such future leadership in the local meeting, lending the necessary encouragement toward the development of the gifts thus manifested. Most Yearly Meetings now have committees appointed to assist in such training and development. The names of gifted young Friends should obviously be brought to their attention.

The Advance Has Begun

The many Summer Camps which Young Friends now attend annually provide an ideal setting for challenge and commitment and the listing of those responding to the Call of Christ for service at home or abroad. Looking from our mountain top of vision, we see young Friends from New York Yearly Meeting at Silver Bay, Canadians at Georgian Bay, North Carolinians at Quaker Lake, Wilmington youth building a camp-ground at Lake Cowan, Indiana and Western Yearly Meetings combining their resources to provide an enlarged and improved Quaker Haven, Iowa building at Pine Lake, Nebraska and Colorado at Quaker Heights and California at Quaker Meadow. New England and Baltimore, like New York, make special provision for their youth at the time of their Yearly meeting sessions.

It would seem desirable that the American Friends Board of Missions and the Committee on Evangelism and Outreach of the Five Years Meeting maintain a much closer contact with these camps and campers. Here youth will be found most responsive to the challenge of service within our own Church. Out of such camping fellowship the discovery of potential leaders might readily be made. Here, as seldom elsewhere, is provided the opportunity to counsel, encourage and enlist for leadership in the various fields of service, those best qualified for such important assignment. When Christ calls youth to His service, the call of the church must also be heard. We must let them know we need them.

Elbert Russell has suggested to us that we have more Friends' colleges than the present youth of our Society require. Against this we should recognize our lack of Friends' secondary schools. English and Irish Friends have majored in providing secondary schools rather than colleges, believing that in that age bracket the development of Quaker character is most likely to take place. The problem presented, though not an easy one to solve, might well be considered by our Board of Education.

The United Society of Friends Women needs no introduction to this gathering. They have occupied the vanguard in support of missionary enterprises abroad and the faithful fostering of the spiritual life of the home meeting. Their contribution to evangelism and outreach has inspired and enriched the church.

The Men's Movement, of more recent origin, is steadily gaining strength. Local brotherhoods sought and found wider fellowship in Quarterly and Yearly Meeting organizations. United projects have been accepted and much significant service already rendered. The men have given freely of their time and means to help establish our summer camp grounds. They have helped finance the building of new churches and the enlargement or renovation of others. This Advance must challenge the men to greater effort in the specific field of Evangelism. Many churches could furnish Men's Gospel teams for occasional visitation to new or more needy meetings. Men's Bible classes, significantly successful in some Friends' centers, could well be organized in others. Men should accept a definite personal responsibility in seeking to win other men for Christ and the Church.

Of obvious importance to this Advance is the matter of Christian stewardship. Faithfulness in stewardship is a required condition of discipleship. The member of the Society of Friends who considers his obligation to give to the building of Christ's Kingdom less binding than that of the Jew who gave both tithes and offerings has failed to rightly evaluate the claims of Christ on time, talent and treasure, or to discover the satisfaction of giving with liberality as the Lord hath prospered.

Are We Truly Stewards?

How much might we reasonably assume to be the minimum amount that should be designated for Evangelism and Outreach, including our missionary program, on a per capita basis? We refer to the funds that should be channeled to the Five Years Meeting over and above the local and Yearly Meeting budgets. Many of us would be happy to settle with Caesar, or Uncle Sam, in terms of an income tax of one dollar per week. To suggest that a like amount be allocated for Evangelism and Missions would not seem unreasonable. We submit for your consideration as a means to implement our Advance, not one dollar but one dime a week. California Friends' per capita giving for Evangelism and Outreach, outside the local meeting support, now exceeds twenty-five cents per week.

We would not wish a press announcement to the effect that the Five Years Meeting in convention assembled had endorsed a policy of ten cents per member per week for Church extension at home and abroad. The amount would appear embarrassingly small. When labor seeks additional remuneration, they are likely to ask for ten cents or more increase per hour. Ten cents a week would never be suggested.

Given however ten cents per capita per week we would have three times the amount now available for this vital ministry. New missionaries could be recruited and sent to the field. New out-stations could be established, our educational and medical work enlarged and a more adequate care extended to the home field in terms of visitation, leadership training and promotional services. To continue our present per capita policy of giving a penny every other day will cripple if not defeat our deep desire to Advance with Christ. A major cause of our limited financial resources is the limited number of members who participate in giving. Many of those who give, give generously. Too great a number give nothing. It therefore becomes our task to so pre-

sent the work of the Five Years Meeting, including the present challenge to advance, to all our membership, that they will catch the vision now before us, and invest with eagerness and faith in our united endeavors.

From the mountain we have sought to view the world in which we as Friends are commissioned to serve today. We have seen the light that now shines in the many Friends' centers throughout the earth. We have been made conscious anew of the essential place the local meeting holds in our entire program. We have caught a glimpse of youth by its camp fires desiring to know the Will of Christ and find His better Way. We have seen the men and women of our Society dedicating their lives in fruitful channels. Essentially we have together seen God, the God of the hills and the valleys, the God and Father of our Lord Jesus Christ.

Conscious of His eternal purpose not only to bless us but make us a blessing, we return in thought to the field we serve.

Maimed men still lie in misery and sin by Bethesda's pool. In the Name of Jesus Christ of Nazareth, let us bid them rise and be whole.

NEW MEETINGHOUSE ON HISTORIC QUAKER GROUND

On November 12, 1950, the Quaker grounds in West Hartford, Connecticut, were once again returned to Quaker use with the opening of the Hartford Monthly Meeting's new Meetinghouse. Built on land given to the Friends in 1799, it replaces a meetinghouse moved away shortly after the Civil War, when the meeting lost most of its members to the call of the West. Alexander C. Purdy, a member of the Hartford Monthly Meeting, was the main speaker.

On the three following First Days there will be further meetings to present some of the basic ideas of Quakerism to our new neighbors and others who may be interested. On November 19 Henry Cadbury talked on the origins and background of the Society of Friends; on the 26th Howard Brinton will speak of the faith and religious practices of the Society; and on December 3 Clarence Pickett will tell about the social testimonies of Quakers. These meetings will be in the Meetinghouse at 3:00 p.m. and the public is cordially invited.

For over seventy years only the stones in the old burying ground have reminded passers-by of the earlier Friends meeting, and of the fact that South Quaker Lane in West Hartford comes by its name legitimately. Now there is a new meetinghouse on the grounds, to remind us that the Quaker tradition is still a living one, and to welcome all Friends who visit in the Hartford area.

..Correspondence..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. MILTON

LET'S BE DISTINCTIVE

To the Editor:

May I take this opportunity to express my appreciation for your editorial, "The Whole Truth, Quakers." I think that it hits a point that needs hitting hard.

On the other hand, in a true spirit of friendliness, may I criticize the editorial in a late issue of THE AMERICAN FRIEND, "Fencing in the Saints." I realize the dangers of "immortalizing" certain aspects of Quaker faith until they become a thing of pride and not of reality. Anyone who has read about the quietistic period of Friends, I am sure, would recognize this. I think, however, that most meetings of the Five Years Meeting might do well to emphasize some of traditional Quakerism, even to the point of risking "peculiarity."

Quakerism is "the life of the Spirit," I would say; and if there were not some distinctive testimonies about Quakerism which distinguish it from the traditional Protestant denominations, I would not be a Quaker! I am "proud," if I may use that word, that Quakers are a peaceful group, a group that emphasizes simplicity, that believes in the inner light — and I think that these testimonies should not be minimized, but emphasized.

TRUMAN WHITAKER

New Castle, Ind.

HOW DISTINCTIVE ARE WE?

TO THE EDITOR:

Elbert Russell has drawn well the picture of this present world (THE AMERICAN FRIEND, October 26, 1950) and has given in challenging fashion the "elements of our distinctive witness." But I very much doubt whether one can present evidence which will in any important degree sustantiate continuing use of the word "distinctive." Many Christians of many communions hold to the practicability of Jesus' teaching. Many Christians of many communions hold a concept of ordination, the significance and function of priesthood, entirely consonant with democracy. This concept does not place the priest between God and the worshiper but rather in the place of an elder brother leading the worshipers in prayer. The regarding of God as Universal Father is very widespread and by no means confined to Christianity. The modernist of today often is a believer in the possibility of direct communion of man with God. It is hardly truth to claim that "we Friends are committed to practice Jesus' teaching in its obvious sense—*as no other denomination is.*"

There was a unique element in the faith and practice of early Friends, but we must note, with thanksgiving, that this element is now widely found throughout the Christian Church, Protestant and Catholic. The uniqueness was local and but for a time. This was the emphasis upon experience, the actuality of the divine invasion through love and faith in Jesus who opened this way to man. There is an important clause in the final verse of Matthew's Gospel, one often overlooked: "Lo, I am with you alway, even unto the end of the world." This was George Fox's tremendous discovery, the truth of this promise. There are men and women today again making this finding.

This is not a matter of dogma, of theological fumbling in attempt to explain the person of Jesus. Even those of us who have not yet attained to the stature of openness to God reached by George Fox are conscious in some small way, or not so small, that dwelling upon Paul's word, "I live, yet not I, but Christ liveth in me," and upon the many other New Testament words of similar import, brings into our lives an abiding sense of significance and of mission. The hopeful thing in the world today is the very great number of Christians of many communions who live in this faith and are witnessing to human brotherhood.

HALE SUTHERLAND

Bethlehem, Pennsylvania

THE DEVOTIONAL LIFE

(Continued from page 378)

a medium of expression in which he is an artist. Few twentieth century books have so well articulated the experience of identification as did Kagawa's *Songs from the Slums,* as translated by Lois Erickson. In my well-thumbed copy of that book is a poem, "The Burden," which I read with deep response. "My people's burdens are the load I bear. Lord, hear my prayer — May thy strong hand strike off the chains that load my well-loved land. God, draw her close to thee!"

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Basic Issues in Christian Thought, by Albert C. Knudson. Abingdon-Cokesbury. 215 pages. $2.75.

The Individual and His Religion, by Gordon W. Allport. MacMillan Company. 142 pages. $2.50.

Sometimes it is profitable to read two or more books alternately during a short reading period. Reading two or three books together tends to sharpen the ideas of each of them if they are in the same general field of thought, but written by persons in differing areas, such as those of science, philosophy, theology, etc.

Here are two books which can well be read together—one of them by a psychologist and the other by a theologian. In *The Individual and His Religion,* Gordon W. Allport, professor of Psychology in Harvard University, presents a study by one who is friendly to religious faith and experience. He is not quite content, as are some psychologists, to dispense with the problem of religion by analyzing it. He knows that its roots in the last analysis strike deeper than the observable knowledge of its manifestations.

People of religious faith need the analytical mood, induced in a very wholesome manner by this book. It is both reasonable and reverent. This book is written in the language of scholarship, but it is not too difficult for lay reading.

Basic Issues in Christian Thought, by Albert C. Knudson, dean of the Boston University School of Theology, is a book of importance, but is couched in the language of philosophy and theology. It is more difficult reading than the one by Allport, but offers for the serious reader a basic wrestling between concepts of materialism and naturalism on the one hand and rational religion on the other. It also strikes a balance sheet as between humanism on the left and neo-orthodoxy on the right. It states well the case for a religion that is both rational and revealed.

It will be sharpened in its contribution if read against a background knowledge of Barthian theology, with which it presents a basic tussle.

In the mind of this reviewer, the Barthian day is fading. It has made some correctives to a reason-mad era, but wanes from its mid-day of influence. The central, solid core of religion rises again — blending its mystical source and its reasonable expression. This book champions the central and recurrent thrust of religious faith and experience, as in the Christian tradition.

E. T. E.

A new edition of Hermann Hagedorn's almost classic poem, *The Bomb That Fell on America,* has been published by The Association Press this summer. Part III of the poem has been re-written to make even more meaningful for today this triangular drama of God, the Bomb and the soul of man. New threats of war and recent talk of using the atom bomb again give special emphasis to the message of the poem. The new version is written to the individual, not only to the group, who must choose and accept responsibility for the age ushered in by atomic energy. The author's plea is for a new world, a revolution of love brought about by "honesty and caring, and the willingness to listen and obey." The edition is paper bound, selling at $1.00.

Neighbors in Action by Rachel Davis DuBois, Harper and Brothers, 294 pp, $3.

To announce a new book by the Director of the Workshop for Cultural Democracy is to stir an intention to buy and use it on the part of readers who know her work and writings.

The techniques of inter-group relations is of the essence of success and is also an end as well as a means. To follow the ideas of Rachel DuBois in practice is not only to use the *methods* of democracy—*it is democracy.*

All "social action" advocates should come under the spell of this writer who is expert, interesting, and convincing.

This book is a manual, developed out of tested experiences and is designed for leaders in inter-group relations.

THANKSGIVING

I thank Thee, Lord, for the gift of light
And for the blessed boon of sight.
In each the other's power lies —
Twin miracles: Thy light, my eyes.

For darkness, too, I thank Thee, Lord —
It is Thy softly-spoken Word
Defining every mystery,
Enhancing Faith's expectancy.

MARY HALLET

STONE OF FEAR

She has moved in a forest, sombre-hued,
Haunted with strange incertitude,
Where flocks of night birds flap their wings
And winds make eerie journeyings,
Where dark Druidic figures loom,
Hoarse with rhetoric of doom.
She moved in a forest, sombre-hued,
Haunted with strange incertitude.
In her heart she carried the stone of fear.
Only today did the road run clear,
Did she reach a meadow that murmured rest
Where the stone of fear fell out of her breast.

LUCIA TRENT

TEARS

Secreted deep within the breast,
Those fountainheads most blessed lie,
The gift of the Omnipotent,
Who, with His ever prescient eye,

In tender pity for his child
(Envoy through both Time and Space —
Those climes more rugged than he dreamed)
Lends him this reservoir of grace;

A reservoir of liquid strength
To poise the over-joyous soul;
The tortured, heavy sigh resolve
When broken lies the golden bowl.

Gush forth, O tears—warm, soothing tears!
Well up, and spill your healing power
Within those bitter, barren souls
Where once there bloomed a fragrant flower!

R. M. THOMAS

The Sunday School Lesson

Prepared by Russell E. Rees

For December 10—The Stewardship of the Gospel

Acts 8:4-8; II Cor. 5:17-20; Phil. 1:12-18

We have many precious values in our world, and it is always a sobering thought to realize that we are the stewards of these values. We have no business squandering the fertility of the soil, the timber of our forests, the ore in the mines. But our greatest treasure is what we mean when we say "The Gospel." This good news about God and his plans and purposes for the human family is our most permanent value. Even if we are forgiven for all our other prodigality, we must be held to account for what happens to this precious truth.

When we think of preserving anything we are likely to think of guarding it, fencing it in, or fortifying it. But it is not so with the Gospel. To attempt to keep it in any miserly fashion is to destroy it. Like the manna gathered by Israel, it spoils unless it is used. It is like the grain of corn, which unless it is buried in the earth, remains alone and soon spoils.

The story of Philip illustrates the two-fold nature of this Gospel. It consists of preaching and healing, or of interpretation and demonstration. When either aspect has been left out the Gospel has limped toward failure. When both have gone together Christian progress has been straightforward and even.

We are deeply in debt to Paul for his work, both as interpreter and as demonstrator of the Gospel. If we had only Paul's words we would often be left in much doubt as to the meaning of the Gospel. If we had only his life and actions we would be equally in doubt as to its meaning. It is when one puts the two things together that they become a revelation. "If any man is in Christ he is a new creature." Then you see Paul the persecutor become Paul the evangelist, the author of I Corinthians 13, the intrepid and fearless missionary to the Gentiles. This new creature, this new man, is the meaning of the Gospel.

It reminds one of George Fox who from a frustrated, dissatisfied young man became the flaming spokesman for a new way of life when Christ spoke to his condition. He too was a new man, and as he said even the earth had a new smell. Some one has said that a man is saved when none of him is wasted. Then a man is able to turn every event into an opportunity for the Gospel. But it is only new men who can do this, only men who have had the Gospel come alive within themselves, so that all they have, heart, mind, spirit, is committed to God as seen in Christ. Thus the Gospel may be saved.

Questions:

1. What chiefly hinders the spread of the Gospel today?
2. Have we neglected the "interpretation" side of the Gospel in our emphasis upon the demonstration side?

For December 17—Victorious Daily Living

II Cor. 11:18-30; 12:8-10

Everyone has a certain pride in himself. When Jesus wished to point up his commandment he said, "Thou shalt love thy neighbor as thyself." At least he recognized that a man is likely to be in love with himself. His hope was that man would share this affection with others. It is not to be wondered at that Paul had some of this pride also. He was careful to say, when speaking of it, that he was speaking as a man. He was a Hebrew, an Israelite, a son of Abraham and a minister of Christ.

Paul rendered a long list of daring services also. You can scarcely doubt a man who has put his life in jeopardy so often for his faith. We should see why it was that Paul felt justified in listing these sacrifices. It was not because they proved his superiority, but because it was in his weakness that he came to know the fellowship of Christ. When he wanted to escape from evil, Christ said, "My grace is sufficient for you."

The statement, "man's extremity is God's opportunity," has some truth in it. As long as man can do for himself, he is likely to forget God. Halford Luccock said one time that the reason many churches had never known the grace of God was because they had never done anything "impossible." They had been satisfied to undertake only the easy things. Let them undertake a tremendous thing, beyond their own powers, and they would soon learn the meaning of God's grace. The Friends who started out to carry the Gospel to every country under the sun in one decade soon learned what it meant to be supported by invisible supports.

Christianity surely is not just a crisis faith. It is a way of living day by day. It has to do with all those little prosaic things which happen day after day. But it is also a faith for crisis. And it often shines brighter against the background of darkness than at any other time. It is when it faces persecution, extreme hostility, bitter condemnation, that its real resources are revealed.

Now the point of this lesson is that we grow not by the dangers we avoid but by the dangers we overcome. A good house must not only be adequate in the summer sun, but also in the cold winter days. A faith for our lives must also be adequate for dealing with the "thorn in the flesh," the disappointments and frustrations of life. It must show us that when we are weak, then we are strong, because of God's loving concern for us.

Questions:

1. Has tribulation ever contributed to your spiritual growth?
2. In the light of this lesson, why is the Chrstian answer to death so important?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

AUDIO-VISUAL AIDS

The International Council of Religious Education, through its Department of Curriculum, has produced a listing of Audio-Visual Materials for use with the 1951 International Uniform Sunday school lessons such as are used in *The Penn Adult Quarterly.*

The listings of useful visual aid materials include 16mm movies, film-strips, slides, and pictures; and gives suggested materials for each lesson. The pamphlet "Audio-Visual Materials for 1951 Uniform Series" may be secured from the Board on Christian Education, 101 South Eighth Street, Richmond, Indiana, for 25c.

"SPEAKS" SERIES

Seven new titles in the *Speaks* series of biographical booklets have been added to the thirteen now in circulation. The new booklets are on Elizabeth Fry, Mahatma Gandhi, Thomas Jefferson, James Weldon Johnson, Jawaharlal Nehru, Rabindrinath Tagore and Henry Thoreau. These eight page pamphlets, prepared by Leonard S. Kenworthy, a Friend and a professor at Brooklyn College, contain a short biographical comment and a group of well chosen quotations from each of these leaders. The selection of quotations offers a good introduction to the personality, and also makes available in compact form the essence of his thought. The booklets, at five cents each, may be ordered from the Book and Supply House.

Friendly Life — Far and Near

Robert H. Frazier, Greensboro attorney and well known Southern Quaker, has been elected chairman of the Guilford College Board of Trustees.

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The cover of the latest *Friends Advance* brochure was designed by David O. Stanfield, Executive Secretary of Wilmington Yearly Meeting.

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North Carolina did it again, as in 1945 and other Five Years Meeting years. With her seventy-one registered Friends at the sessions, she led the Quaker invasion of Richmond, except for the three near-by Yearly Meetings.

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The *Story of the Second American Conference of Evangelical Friends* has been prepared in book form and is now available through various book stores among Friends, including the Friends Book and Supply House in Richmond. The price is seventy-five cents per copy.

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Sir Stafford Cripps, who recently retired from the British Cabinet, is sometimes referred to as "Mr. Austerity" and as "that tall Christian." Lady Marian Parmoor, prominent peace worker among Friends of London Yearly Meeting, is the step-mother of Sir Stafford.

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The property immediately east of the church building has been purchased by University Friends Church at Wichita. The purchase is the initial step in a long-range building program designed to provide additional educational facilities for the meeting.

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Two lectures of interest have been given to the combined faculties of Lincoln and Moses Brown Schools. Henry C. Cadbury spoke on October 2 and William Wistar Comfort on November 16, both on the subject of Quaker Education.

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D. Elton Trueblood addressed the Protestant Reformation Festival, held in Detroit on October 29, the 433rd anniversary of Luther's nailing his ninety-five theses on the church door at Wittenberg. An audience of 5,000 at the Masonic Temple heard his address on "Christian Strategy Today," in which he called for a Modern Reformation.

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The Five Years Meeting, in joint action with Philadelphia Yearly Meeting (Arch Street), has appointed Hugh Borton to the Foundation Board of the Japan International Christian University. Hugh Borton, a member of Princeton United Meeting, has lived in Japan for a period of years. At present he is Assistant Director of the Department of Far Eastern Studies at Columbia University.

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The service of dedication for the First Friends Church in Pasadena has been postponed until December 3 so that R. Ernest Lamb, former minister there and former General Superintendent of California Yearly Meeting, may attend. Ernest Lamb is now on a visiting ministry in Indiana.

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Whittier College's Fiftieth Anniversary was commemorated in the annual Homecoming program on the Poet campus October 28. A parade with the theme, "A Half Century of Service," an all student musical comedy, and a football game were included in the celebration.

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Glenwood L. Stanley, who until recently served as pastor of the Indianola Friends Meeting in Iowa, is available for visiting Gospel Ministry among Friends. He has also served in Kansas Yearly Meeting. He may be addressed at 107 West Boston Avenue, Indianola, Iowa.

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Fourteen Wilmington College students made a four day visit to the United Nations in New York, attending sessions of the Security Council and the General Assembly, and also calling on Quaker House, a New York Friends project. Dr. and Mrs. Warren Griffith of the political science department of the college accompanied them.

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A counselling service to Displaced Persons in Southern California has developed in the Pasadena office of the A.F.S.C. Immigration difficulties have been brought to the office by foreign-born persons who felt they had "nowhere else to turn." Aid from non-Quaker lawyers has been volunteered, without pay, in the service of the D.P.s.

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Iowa Yearly Meeting held its second annual Christian Education Conference on November 14-16. More than seventy-five Friends attended the first conference, held in 1949. Leaders included a number of Iowa Friends. Leonard Hall, Olaf Hanson and Lawrence Peery of the Friends Central Offices in Richmond also provided leadership.

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A Laubach campaign for literacy has been started in the Gaza strip of the Holy Land. According to the News Bulletin of the Near East Christian Council, the Quakers in Gaza have invited the Field Director of the Laubach Campaign in Egypt to conduct the campaign. The "each one teaches one" method, used by Frank Laubach in many countries, is now under way.

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Five Years Meeting Friends planning to attend the Constituting Convention of the National Council of Churches are: Wm. Merton Scott, Leonard Hall, Merle E. Davis, A. Ward Applegate, Russell E. Rees, Samuel Levering, Helen Walker, Ruth Miller, Alvin and Evelyn Coate, Clyde A. Milner, and Errol T. Elliott, who is a member of the Executive Committee of the Council.

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The Friends Book and Supply House has prepared a list of books for a basic Sunday School or Church library. Selected lists of books for various age levels and particular areas of interest, such as peace, temperance, etc., are included. These book bulletins are available at the Book and Supply House, 101 South 8th Street, Richmond, Indiana. There is no charge.

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Lewis Hoskins, executive secretary of the A.F.S.C. flew on November 2 to Europe for a six weeks visit to A.F.S.C. programs on the continent. He will attend an all-European conference of Quaker workers at Kranichstein to be held at the end of November, and will represent the A.F.S.C. at the Fiftieth Anniversary of the Nobel Award on December 10 at Oslo, Norway.

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The American Friends Service Committee has announced a budget of $2,327,188 to cover its work in America and abroad for the year beginning October 1, 1950. Lewis M. Hoskins, executive secretary, pointed out that this budget is about one-fourth as large as that of the Service Committee at the peak of its work in the immediate post-war year.

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On Founders Day, November 10, at Guilford College, the new facilities of the enlarged Library were dedicated, and the annual J. M. Ward Lectures on Quakerism were inaugurated. Dr. Homer Halvorson, Librarian of Johns Hopkins University, spoke at the morning convocation. Alexander C. Purdy, Hosmer Professor of New Testament at Hartford Theological Seminary, delivered the J. M. Ward Lecture in the evening. His topic was "An Adequate Leadership for Friends' Meetings." The Ward lectures are one of the services to

Quakerism planned under the terms of the bequest of the late Jeremiah M. Ward. Alexander Purdy's address is to be printed, and copies will be available upon request. Address President Clyde A. Milner, Guilford College, North Carolina.

* * * *

William Reagan, Director of Quaker Hill, was the guest leader during the Christian Teaching Mission at the Minneapolis Friends Meeting. Other Friends working in the Christian Teaching Mission include Herschel Folger, who served at the West Richmond Friends Meeting, and Norval Webb, who directed the Mission at Monticello, Indiana.

* * * *

Five Years Meeting Friends gave $4,918.63 to the Christian Rural Overseas Program (CROP) during the past year. This is less than half as much as was given during the fiscal year 1948-1949. The denomination credited with the largest contribution was the Methodist, with $228,993.63 as its gift to CROP. The state giving the largest contribution was, by a large margin, Iowa.

* * * *

Milo Hinckle, recently retired minister of Danville (Indiana) Friends Meeting, was in charge of recent dedication services for a Christian Education addition to the Danville church. Robert M. Jones, minister of the Muncie Meeting, was the guest speaker. Mack Jones, brother of the speaker and the new minister of the Danville Meeting, gave his first sermon at the morning service.

* * * *

By direction of the two Yearly Meetings in Philadelphia, two committees have been appointed by Arch Street and Race Street Friends to consider the formulation of a Common Book of Discipline, Faith and Practice, and also the steps to be taken toward Organic Union. Chairman of the committee on Organic Union is James F. Walker; chairman of the committee to consider the Discipline is George A. Walton.

* * * *

Dr. Charles F. Kettering, former Vice-President and Director of Research for General Motors and a well known inventor, was the principal speaker for the dedication service of the new Men's Dormitory at Wilmington College. The building, which was begun in the spring of 1948, has been built for the most part by student and faculty volunteer labor. Ten prominent men, including Ralph Bunche, Henry Ford II, Clarence Pickett and Frank Lloyd Wright, sent messages of congratulation to the College on the completion of the dormitory.

* * * *

Larry Gara, Friend, has been finally convicted as a violator of the Selective Service Act. His violation had to do with counselling, aiding and abetting non-registration after a student at Bluffton College, where he was Dean of Men, had refused to register. Larry Gara counselled him to remain true to his conscience. After the original sentence of eighteen months was confirmed by the Circuit Court of Appeals in Cincinnati, the Supreme Court confirmed the decision by an equally divided vote. Larry Gara has already served his sentence. A graduate of William Penn College and Pennsylvania State College, he is now doing graduate work in the field of history at the University of Wisconsin.

* * * *

Twenty-four stories telling of the Houses for Hiroshima project have been bound into a small volume entitled *Japan Journey*. These articles, written by Floyd Schmoe, Director of Houses for Hiroshima, were published widely last year in newspapers and magazines as "adventures in understanding." The books may be secured by writing Floyd Schmoe, care of Friends Center, 3959 15th Northeast, Seattle 5, Washington. Only 150 copies are available.

* * * *

About thirty-five representatives of the American Friends Service Committee will be living and working in the state of Nayarit in Mexico during the coming year. The project, approved by UNESCO, is a pilot project in basic education. The A.F.S.C. was invited by the Mexican government to cooperate in the program, aimed at raising the level of living in Nayarit. Work has been done in the fields of sanitation, education and recreation.

* * * *

New faculty members at Nebraska Central College are Lindley J. Cook, a graduate of Earlham and the Chicago Theological Seminary, who heads the departments of Religion and Philosophy; John M. Caughey, a graduate of Alleghany College and the University of Illinois, who is professor of the Physical Sciences and Mathematics; and W. Mark Haight, graduate of Eau Claire State Teachers College, who is the new Registrar and Director of Men's Physical Education.

* * * *

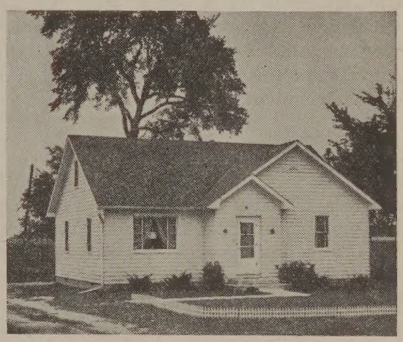
An international team of Friends is being maintained at United Nations this fall, to discuss with members of various national delegations to the General Assembly the concerns of Friends for constructive programs for human welfare and peaceful relations to be carried out through the UN. Members of the team are Clarence E. Pickett and Elmore Jackson, American Friends; Agatha Harrison and Gerald Bailey, English Friends; Heberto Sein, Friend from Mexico; and Elsa Cedergren (sister of Count Bernadotte), Swedish Friend.

* * * *

The Lake Erie Association of Friends Meetings met in annual session October 7-8 at Camp Lutherlyn, Pennsylvania. Richard McCoy (Pittsburgh) presided at its sessions and William Adams (Detroit) acted as Recording Clerk. The total attendance was about one hundred. Delegates were named to the Richmond Conference on "Positive Witness" and to the 1952 Oxford Conference. Visitors from the Association attended the Five Years Meeting.

Friendly Fellowship

BETHEL, INDIANA — Bethel Meeting dedicated its parsonage on October 8, with a dinner held on the lawn, and an afternoon service. Neighboring pastors Delmar Mock of Jonesboro and Robert Morris of Maple Run assisted with the program. John Retherford of South



Marion Friends Meeting gave the dedicatory message. Walter Mendenhall, on behalf of the trustees, presented the house as a parsonage home for the minister, a house where others may find friendship, fellowship and neighborliness, with Christian service and hospitality. Following the program, Lewis and Adah May, who are beginning their second year at Bethel Meeting, held open house in their new parsonage home.

* * * *

AMBOY, INDIANA—The Miami County WCTU Conference was held at the Amboy Friends Church on Friday, September 29. Colored film slides of Europe and England taken by an attender at the World WCTU Conference held in Hastings, England, were shown. Clara Hunt, member of Amboy Meeting, was elected county president.

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CHICAGO, ILLINOIS—Chicago Quarterly Meeting was held at the 108th Street Meetinghouse on November 4. Mary Hiatt of Watseka opened the morning session and Russell E. Rees of Chicago, the afternoon meeting. The evening

session was devoted to reports and impressions of the Five Years Meeting. An invitation to hold the May Quarterly Meeting at the newly organized meeting in Milwaukee was accepted.

* * * *

RIVERSIDE FRIENDS MEETING, NEW YORK CITY—Riverside Friends Meeting celebrated its twentieth anniversary on October 22 with an after-meeting program and tea attended by seventy-five persons. Dr. and Mrs. Harry Emerson Fosdick, who in 1930 issued the invitation to Friends to organize a meeting worship to be held in the Riverside Church, were present. Dr. Fosdick spoke with deep appreciation of the emphasis Friends have always put on the experience of God within. He said the values of religious ritual are not to be overlooked but that the two forms of worship richly complement each other. Friends representing the Committee which in 1930 sent out the call to organize a meeting also spoke. Friends have met in the Riverside Church each week since their initial gathering. Among the figures of noteworthy followers of Jesus in the chancel of the church stand George Fox and John Greenleaf Whittier.

* * * *

PASADENA, CALIFORNIA — A family night dinner was held at the First Friends Church in Pasadena early in November honoring the forty-nine persons who have come into membership there since the beginning of Elmer Howard Brown's ministry two years ago. Moving pictures of the building program and kodachrome slides of the finished meetinghouse and parsonage were shown at the program. Reports of the Five Years Meeting are being given on successive Wednesday evenings by L. Glen Switzer and the Minister.

* * * *

JAMESTOWN, OHIO — Rally Day was observed with inspiration services under the direction of Hazel Chaffin, choir leader. A program entitled "The Gateway to Tomorrow" was presented by the choir and Sunday school members. After an outdoor dinner on the parsonage lawn, Frank Long, pastor of the Xenia, Ohio, Meeting, brought a message on the theme: Go ye into all the world and make disciples.

* * * *

WABASH, INDIANA—Rally Day at Wabash, Indiana, brought 260 people to Sunday School. Clyde Dawson, President of the Builders Class of young married people, was chairman of the program. Francis Clark Brown, pastor, presented the first of a series of three sermons on Rally Day, "Peace and *My* Life." Themes for the next two Sundays were "Economics and *My* Life," and "God and *My* Life." The pastor and several members conducted services in the County Home on the afternoon of Rally Day. Group singing and several instrumental numbers added to the service.

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BLOOMINGDALE, INDIANA — Rally Day began on Friday night, September 29, with an outdoor chicken soup supper attended by 130 persons. The program which followed included two songs by Mary Lou Pearson and Bowman Guthrie, two stunts put on by Bruce Siler's Sunday school class, two numbers by the men's chorus, a talk by Earl Cox, pastor, and the closing benediction, "Now the Day is Over," sung by the mixed choir. A social hour followed. On Sunday, Bloomingdale Friends "rallied" in a fine way with 127 in attendance for Sunday school, and 151 for the program which followed. This was a combined service in which the entire Sunday school, adult choir and members of the congregation took part.

The United Effort Society held a meeting on October 3 in honor of three of its oldest members, Mary Allee, Sarah Tomlinson and Alice Maris, three sisters, all past ninety. The Women's Missionary Society met in the country home of Achsa Chapman on October 6. Edna Hites conducted the devotions and Margaret Mershon gave the lesson program.

In the Larger Circle

The Heifer Project has shipped some 600 dairy cattle to Western Germany. A total of 1,200 has been provided. Friends may share in this project by contributing animals or cash. For full information, write the Rural Life Association, Quaker Hill, Richmond, Indiana.

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An early morning "come as you are" service, designed especially for Sunday workers, is proving popular at the Howett Street Christian church in Peoria, Illinois. The pastor, men and women in working clothes meet Sundays at 7:45 a. m. for hymns, Scripture and a short sermon.

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A fourteen year old Negro was honored and given an ovation of applause by East Texas for his prize winning essay on soil conservation. The incident, an unusual one, is pointed out by The Christian Science Monitor as part of a slow evolution in racial relations taking place in white supremacy lands. The election of Negro convention delegates and election judges, a new (and costly) city school, a Negro disk jockey, and membership in some labor unions, mostly CIO, are signs of the trend. The causes of the new growth of democracy are legal rulings by the Supreme Court, higher educational standards among Negroes, and an increasing sense of fair play among many whites.

POETRY CONTRIBUTORS

MARY HALLET, 13205 LaSalle Blvd., Detroit 6, Michigan.

LUCIA TRENT, Box 2032, San Antonio 6, Texas.

R. M. THOMAS, 25½ South 16th, Richmond, Indiana.

BIRTHS

BURTON — To Lindley J. and Emma Cadbury Burton, a daughter, Ann Whitney, on October 3, at Bryn Mawr, Pennsylvania.

FOSTER—To Gordon and Kathleen McCullough Foster, a daughter, Rebecca, on September 30, at Foster, Ohio.

LININGER—To Robert and Mary Alice Ebright Lininger, a son, Robert Stephen, on October 17, at Marion, Indiana.

MILLS—To Alton Calvin and Madge Badgett Mills, a son, Hugh Calvin, on October 19, at Mt. Airy, North Carolina.

NICHOLSON—To Francis T. and Jean Michener Nicholson, a daughter, Patricia Anne, on October 18, at Philadelphia, Pennsylvania.

WOLTER — To William and Mildred Adams Wolter, a daughter, Jacqueline Jean, on October 3, at Muncie, Indiana.

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MARRIAGE

STUART-STEELE — Lorraine Steele, daughter of Mr. and Mrs. Meade Steele of Coon Rapids, Iowa, to Paul Stuart, son of Andrew and Lena Stuart of Lynnville, Iowa, at the bride's home, on October 7.

DEATHS

KIMBROUGH—George Kimbrough, on November 9, at Muncie, Indiana, aged seventy. He was a member of Friends Memorial Church. Surviving are his widow, Lida; a son, Winifred of Muncie; a daughter, Mrs. E. D. Weavers of Durham North Carolina; a brother, Walter of Fairmount; a sister, Mrs. Nettie Luckey of Marion; and three grandchildren. Funeral services were held at Friends Memorial Church in Muncie, Robert M. Jones in charge. Interment was at the I.O.O.F. Cemetery at Marion.

NEAVE—Linnie Raiford Neave, on November 1, at Ivor, Virginia, aged sixty-nine years. She was an Elder in the Corinth Meeting and during the early period of her life, a teacher and principal in Corinth Academy. She is survived by her husband, Charles E. Neave, and by her three sons: William, Walter and Edward, all of the Corinth community. Services were held in the Corinth Meetinghouse. Interment was at Ivor, Virginia.

OWENS—Nancy Wing Owens, on June 30, at Whittier, California. The daughter of Charles and Sarah Emily Wing, she was born in Oskaloosa, Iowa, where she spent her early years. She graduated from Penn College. She moved with her mother to Whittier in 1904 and became an active member of the First Friends Church in varied capacities. She was a charter member of the Woman's Auxiliary of Whittier College, and held memberships and offices in several clubs. Her loyalty as a devoted citizen was recognized by the City of Whittier when it made her Queen of the 61st Anniversary celebration. She was married in 1907 to Frank C. Owens. Their home was a haven for the young people of Whittier College. Services were held in the First Friends Church, Edwin McGrew and W. O. Mendenhall officiating.

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ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA
Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN
First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA
Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA
Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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